[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPUTÁNÁ,

Received up to 23rd September, 1888.

POLITICAL.

Alleged hostility of the National Congress to Government.

A correspondent of the *Nasim-i-Jaunpur*, of the 18th September, says that it appears from the proceedings of the National Congress meeting at Muttra on the 23rd August last, published in the *Nasim-i-Agra* of the 30th August, that the Revd. Mr. Scott, who presided on the occasion, declared in his speech that he was a native of America, the inhabitants of which greatly loved freedom and elected their king by votes. He would be very glad if Providence granted the same freedom to the natives of this country in order that they might appoint their ruler by election! The Revd. Mr. Scott's declaration was received with loud cheers by the audience. Here is the cat out of the bag. The leaders of the National Congress desire that natives may gain the same liberty which the Americans enjoy and elect their President or King like the latter. In that case they must also desire the destruction of British rule, because no such liberty is possible so long as British rule lasts. When will Government be convinced of the hostile intentions of the Congress? If it likes to wait till the Congress leaders openly express their dissatisfaction with it and call upon it to leave this country bag and baggage,

that time, too, is not very distant. Let Government remain silent some time more, and it will see how the Congressists make their representations and how they behave themselves when their requests are not complied with. If their object is to establish a republic in this country, as was expressly declared by the Revd. Mr. Scott before a large meeting, how do they say that the Congress is not a seditious movement and that it will be beneficial both to Government and the people? Government and natives had better be on their guard, otherwise they will have to pay dearly for their folly. If the Congress is successful in its efforts, it is evident what loss Government will suffer. The loss which the country will suffer may be also easily conceived, as no class of the native community is yet qualified to conduct the administration. India is like a very powerful horse who is possessed of both good and bad qualities and whom no rider weaker than the British Government can control. The promoters of the National Congress should congratulate themselves on their having a Government like the British to rule over them, and should make a point of improving their mental, moral, and material condition under the ægis of the British Government, in order that they may obtain all the advantages which the English enjoy. It is to be hoped that Musalmáns, to whom the Congress is specially injurious, will keep aloof from it and remain firm in their loyalty to the British Government.

National Congress.

The *Hindustán* (Kálákankar), of the 18th September, publishes an article communicated by Swámi Álá Rám in support of the National Congress. The writer states that Government has given natives education which has taught them what are their rights and privileges. It is impossible that they should not now ask the paternal Government to grant them those rights. The promoters of the Congress are men of light and leading and their proceedings are quite loyal. The charge of disloyalty brought against them by their ignorant opponents recoils upon the latter with redoubled force. It would seem that the opponents of the Congress are not satisfied with the titles and honours they have received from Government

and secretly long for the destruction of British supremacy in order that they may be able to become the rulers. Messrs. Hume, Howard, Atkins and Crowley and the Revd. Mr. Hackett, who are strong supporters of the Congress, are all Europeans. Is it possible that they would ever countenance a seditious movement? The principles on which the National Congress is based are highly recommended by the Vedas and the Institutes of Mannu. Englishmen, who were formerly a half-civilized people, have become a very powerful nation by pursuing those principles, while Hindús have fallen from their ancient greatness owing to a neglect of them. The National Congress is intended to strengthen the bonds of union between Government and the people. Those who oppose the movement will have their faces blackened both in this and the next world.

Comments on Sir Saiyid Ahmad Khán's opposition to the National Congress.

The *Mashír-i-Qaisar* (Lucknow), of the 18th September, says that the Hon'ble Sir Saiyid Ahmad Khán is playing all sorts of tricks in order to promote his own interests. He interfered with the Muhammadan religion by publishing a commentary on the Qurán. Now that some patriots, anxious to advance the public weal, have resolved to appeal to Government in a constitutional and respectful manner for the grant of their just rights and privileges, the hon'ble gentleman throws impediments in their way. He has risen to the pinnacle of glory. What does he care now for his country and countrymen? He told the Financial Minister that the latter had foolishly introduced the tax only for a limited period of time, while the tax should have been a permanent one! This shows what sympathy he has with his countrymen. No sane man can consider him a well-wisher of the country.

Muhammadan Associations and the Indian Patriotic Association.

The *Aligarh Institute Gazette*, of the 15th and 18th September, publishes the communications which a number of Muhammadan associations have already sent to Sir Saiyid Ahmad Khán, expressing their sympathy with the objects of the Indian Patriotic Association.

The *Dabdaba-i-Qaisari* (Bareilly), of the 8th and 15th September, urges that, in consideration of repeated proofs of their loyalty offered by the Native Chiefs, the Government of India should withdraw Residents from their States. The *Dabdaba* is of opinion that Residents cause unnecessary annoyance to Native Princes by their unjust interference with the internal affairs of the States. If Residents were withdrawn, the Government of India would be able to strengthen the frontier garrison by sending the British troops located in Native States to the frontier. It has been suggested by some persons that in return for their loyalty the Native Princes should be allowed to correspond direct with the Government of India, but the *Dabdaba* is afraid that the suggestion would lead to frequent quarrels between the Native Princes and the Residents. The *Dabdaba* thinks that the best plan would be to withdraw the Residents. However, if Government considers the maintenance of Residencies necessary, trustworthy natives, and not Europeans, should be appointed to the posts.

Suggested withdrawal of Residents from Native States.

The same paper, of the 15th September, urges that the British Government should utilize the services of the armies of Native States in protecting the frontier. The present condition of those armies is very unsatisfactory, but the Native Princes should be told to improve their efficiency by introducing necessary reforms. The British Government can never be free from an apprehension of Russian invasion until it makes the forces of Native States fit to fight side by side with its own troops.

Armies of Native States.

GENERAL ADMINISTRATION.

The *Hindi Pradip* (Allahabad), for September, says that Lord Dufferin's harsh and severe administration has been very unacceptable to natives, particularly as it succeeded the liberal and benevolent administration of Lord Ripon. Now a new Viceroy is about to take the reins of government in his hands. The path of Her Majesty's

Lord Dufferin's administration as compared with that of Lord Ripon.

representative in this country, who has to rule over 250 milions of people, does not lie through a bed of roses. His duties are of a most difficult nature, and none but a liberal and sympathetic Viceroy can gain widespread popularity. A king or a ruler is considered a servant of the people. Rulers who always keep this maxim in view are sure to get good certificates from the people at the time of their retirement, otherwise their administration will be unpopular and will create discontent among the people. The time has come when the Viceroys of India are found desirous of winning the good will of natives. Lord Lansdowne has to elect between the liberal and benevolent policy of Lord Ripon and the high-handed policy of Lord Dufferin. If he has only the interests of his native land at heart, he should walk in the footsteps of his immediate predecessor. On the other hand, if he desires to gain the good will and the gratitude of the children of the soil, he should pursue Lord Ripon's policy. He should remember that the pursuit of the latter policy is hard beset with difficulties and would highly tax his energies and courage. The *Pioneer* would be the first to attack him and pick holes in his coat. He would have to encounter the opposition of all Anglo-Indians, particularly Civilians. He would find it difficult to give any relief to the people in the matter of taxation in the present unsatisfactory state of the Indian treasury brought about by Lord Dufferin's Government. The encouragement of local self-government would grieve the obsequious opponents of the National Congress. Hence Lord Lansdowne had better act upon Lord Dufferin's policy, which is quite plain sailing and free from all difficulties. If he finds that natives are getting dissatisfied, he may conciliate them by making a few speeches full of sweet words and by appointing some commissions.

Public meeting held at Bijnor in honour of Kunwar Bhikat Singh's appointment as Officiating Magistrate of Bijnor.

The *Mihr-i-Nimroz* (Bijnor), of the 14th September, publishes the proceedings of a public meeting held in the Government High School at Bijnor on the 8th idem under the auspices of Kunwar

Harbans Singh of Haldor in honour of the appointment of Kunwar Bhárat Singh as Officiating Magistrate and Collector of Bijnor. Chaudhri Basant Singh presided, and Pandit Banársi Dás, 1st class Magistrate, Maulvi Fazlu-l-Rahmán, Deputy Inspector of Schools, Mir Sajjád Husain, Vakíl and Municipal Commissioner, Munshi Sheo Prasád, Munsif, and a number of other gentlemen made speeches suited to the occasion. Resolutions were passed thanking the Local Government for placing Kunwar Bhárat Singh in the charge of a district and congratulating him on the event.

Case of one Atiráj, lambardár, Báh, Agra.

The *Nasím-i-Agra*, of the 15th September, referring to the case of one Atiráj, lambardar of mauza Murar, pargana Báh, in the Agra district, says that a Sub-Inspector of Police, accompanied by some persons of bad character, plundered the house of Atiráj at night and then falsely charged him with offering resistance when the Sub-Inspector desired to search his house. The case was twice enquired into by the police, who committed twenty or twenty-two men to the Magistrate for trial. At the first hearing the police exempted fifteen of them and also had the names of some of the witnesses for the prosecution struck off the list. The prosecution was maintained against five men, of whom Atiráj was sentenced to six months' imprisonment. When the case was pending, some petitions were submitted to the Magistrate by the inhabitants of the village to the effect that the Sub-Inspector of Police and a person of bad character demanded bribes from them under the threat of sending them to the Magistrate on the charge of having been implicated in the case. Only a few days after the submission of the petitions a large number of the petitioners were sent to the Magistrate by the police on the charge above referred to. At the first hearing the police themselves exempted some of them as above stated. The case went in appeal before the High Court, but the Court upheld the sentence of the Magistrate, and perhaps the judgment of the Court had not appeared in the *Weekly Notes*. The *Nasím*

thinks that such failures of justice will shake the confidence of the people in the High Court and induce them to consider the police as more powerful than Magistrates and Judges and to make terms with the police.

Alleged prevalence of bribery and corruption among some Native Magistrates.

The *Kanauj Punch*, of the 15th September, contains a picture in which a Native Magistrate is represented as beheading a litigant with a sword called Bribery.

An assault made on a Deputy Collector at Allahabad in Court.

The *Prayág Samáchár* (Allahabad), of the 17th September, states that a Musalmán named Zulfiqar threw a shoe at Pandit Kidar Náth, Deputy Collector, Allahabad, in Court. The man had been sentenced to two years' imprisonment by the Pandit and had been released on bail, pending the result of his appeal, which had been dismissed the same day that he committed the assault. Some time ago a similar assault was made on Mr. Gray. Satisfactory arrangements should be made to prevent such assaults, which frequently occur at Allahabad.

Hearing of cases at his private house by the Magistrate of Mainpuri.

The same paper regrets to say that the Collector of Mainpuri frequently hears cases at his private house, and observes that litigants are likely to suffer from this practice, as good pleaders refuse to appear before him on their behalf at his private house. Government should strictly forbid officials to hear cases at their private houses except for special reasons.

Mismanagement of Hindu temples in Kumaun and Garhwál.

The *Almora Akhbár*, of the 17th September, states that the management of Hindu temples in Kumaun and Garhwál is said to be in the hands of local agents. But nobody knows who these local agents are and what work they have to do. Some temples, such as those of Badri Náth and Jageshwar, have a large income, but the less said of their mismanagement the better. There is an official called Lekhwar in Badri Náth and an official called

Darogha in Jageshwar. It is difficult to understand why the officials are called by these names and what their duties are. Hindús perform pilgrimages to the temples at a great personal inconvenience and expense and consider them as a means of their salvation, but the temples are to be found in a neglected condition and their affairs in a very unsatisfactory state. If the Commissioner and the district authorities thoroughly overhaul the system of management of the temples and place their affairs on a satisfactory footing, the whole Hindu community will feel highly grateful to them.

Muharram riots at Agra.

The *Nasím-i-Agra*, of the 15th September, states that the Magistrate of Agra made satisfactory arrangements for the celebration of the Hindu festival called the Ganesh Chauth, which occurred on the 4th day of the Muharram, and that the festival went off quietly. The swimming fair took place at Balkeshar on the 13th September in accordance with the orders of the Commissioner. The Hindú swimmers were allowed to pass through the streets of the city in five groups or batches with banners playing, but without any music. The first four batches were not interfered with by Musalmáns, but the last batch was attacked by a crowd of Muhammadans who had previously hid themselves in the houses of dancing-girls and some empty houses in the Seb-ka-bazár, and some Hindús received serious injuries in their heads. The Muhammadan police guard did not behave themselves properly on the occasion and allowed the assailants to escape. But the Sikh police guard and the Christian police officials acquitted themselves well and restored order. The Hindú swimmers had been deprived of their sticks by the police before the riot, which was a mistake. A similar cowardly attack had been committed on Hindús, by Musalmáns once before. At the instance of Maulvi Muhammad Muhsin Zulqadar, Deputy Collector, some respectable Hindús and Musalmáns met together in the evening of the same day to bring about an amicable settlement of the dispute, but no satisfactory conclusion was arrived at. This year *tazias* have been put up by Musalmáns at some places where they were

never placed before. Another Hindu festival, the Jaljhulni Ekadashi, will be held on the 9th day of the Muharram. It remains to be seen what arrangements will be made for it by the local authorities. (The *Rozanah*, Lucknow, of the 18th September, on the authority of its Agra correspondent, states that the version of the story given by the *Nasím-i-Agra* is one-sided and untrue. The Hindu swimmers had been ordered to pass quietly through the streets of the city. But the last batch disobeyed the orders and made cries. The Musalmáns were annoyed and attacked the Hindús, some of whom were of course hurt.)

NATIVE STATES.

Alleged ill-treatment of Musalmáns by the Rája of Mundi, Panjáb.

The *Akhbár-i-Álam* (Meerut), of the 18th September, quotes an extract from another vernacular newspaper in which the Rája of Mundi, a hill state in the Panjáb, is said to have ordered his Muhammadan subjects to shave their beards as a sign of mourning on the occasion of his mother's death. The Musalmáns protesting against the order, a number of them were seized and their beards were shaved by force. Some Muhammadans had their beards plucked, and two were subjected to a still more cruel treatment: their beards were smeared with oil and then fire was set to them. The *Akhbár-i-Álam* denounces the conduct of the Rája and is surprised that Government has not yet asked him for an explanation. The Muhammadans in Jaipur, Kashmír, Gwalior, and Indor were not ill-treated in this way when the late rulers of those States died. (The *Mashír-i-Qaisar*, Lucknow, of the 18th September, in commenting on the same subject, complains that in some other Hindu States, such as Jodhpur, &c., Musalmáns are required to shave their beards on such occasions. Government had better order the custom to be discontinued.)

RAILWAY.

Railway Conference.

The *Hindustán* (Kálákankar), of the 16th September, referring to the first sitting of the Railway Conference at Simla on the 3rd idem and the programme read out on the occasion,

regrets to notice that the programme contains no questions regarding the redress of the grievances of third class passengers and the improvement of the position of subordinate officials. Even the *Pioneer* has complained of the ill-treatment and hardships of third class passengers on railways. The higher railway authorities cannot be too highly blamed for overlooking the evil. If a high official has not the seeing eye and the hearing ear, he is not fit for his post. Do the railway authorities consider it a sin to sympathize with the niggers? But they should remember that the latter contribute the lion's share of their revenues. If natives cease to travel by railways, all railways will be stopped. Nothing can be more cruel than to place 10 passengers in each compartment of a railway carriage and not to make satisfactory arrangements for providing water in the hot weather. At the large stations native passengers are pushed by the neck like convicts. Newspapers are tired of ventilating their grievances, and now the only remedy seems to be that they should resolve that they will not quietly put up with such ill-treatment in future. When more than six passengers are seated in a compartment, or when they are unable to get water in the hot weather, all of them should leave their carriages and refuse to travel. When any of them are assaulted or ill-treated in any way, they should give tit for tat. The condition of subordinate officials is very unsatisfactory. The officials in charge of small stations have to work 18 hours every day, and consequently meet with premature deaths. The condition of telegraphic signallers is worse than that of convicts.

LOCAL AND MISCELLANEOUS.

Murder of one Kunwar Baldeo Singh, Mainpuri.

A correspondent of the *Nasím-i-Agra*, of the 15th September, refers to the murder of Kunwar Baldeo Singh, the manager of Rája Rám Pratáp Singh's estate, Mainpuri, and his mistress on the night of the 5th idem at his house, and says that the murder has caused quite a panic at Mainpuri. The police are busy making inquiries, but have not yet succeeded in finding out the murderers. A number of thefts occurred on the same night, in one of which the robbers succeeded in carrying

away about ten or twelve thousand rupees worth of property from the house of one Lalman, a money-lender. (The *Prayág Samáchár*, Allahabad, of the 17th September, refers to the same murder, but says that Kunwar Baldeo Singh oppressed the ryots and was in the habit of abusing men.)

Sir T. Madho Ráo's memorandum on child marriage.

The *Bhárat Bandhu* (Aligarh), of the 14th September, gives the substance of Sir T. Madho Ráo's memorandum on child marriage, and expresses approval of his proposal that the limit of marriageable age for a girl should be fixed at ten years with a view to reducing the number of child widows. The remedy proposed by him is much better than the introduction of widow-marriage or the annulment of child marriages recommended by some persons.

Cow-protection in Allahabad.

The *Hindi Pradíp* (Allahabad) for September, is glad to say that Swámi Alá Rám has succeeded in inducing the respectable Hindús of Allahabad to take steps with a view to protecting kine from public subscription, and publishes a list of the subscribers with the amounts promised. The subscriptions already amount to Rs. 5,414, Lála Rám Charan Dás heading the list with a subscription of Rs. 1,001.

Proposed establishment of an hospital at Naini Tal.

The *Almora Akhbár*, of the 17th September, is glad to notice that Mr. Ross, the Commissioner of Kumaun, has resolved to establish an hospital under the name of Ramsay Hospital. A public meeting was to be held in the Naini Tal Assembly Rooms on the 13th idem to consider the proposal, under the presidency of Sir Auckland Colvin.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
1	*Aina-l-Akhbár* ...	Moradabad ...	Urdu ...	Weekly ...	Diláwar Alí ...	Sep. 18th ...	Sep. 22nd ...	120 copies.
2	*Akhbár-i-Álam* ...	Meerut ...	„ ...	„ ...	Muqarrab Husain Khán.	„ „ ...	„ „ ...	63 „
3	*Akhbár-i-Chunár* ...	Chunár ...	„ ...	„ ...	Hanúmán Prasád ...	„ „ ...	„ 19th ...	160 „
4	*Álam-i-Taswír* ...	Cawnpore ...	„ ...	„ ...	Rahmatu-l-lah ...	„ 21st ...	„ 22nd ...	200 „
5	*Aligarh Institute Gazette.*	Aligarh ...	Urdu-English,	Bi-weekly ...	Guláb Rái ...	„ 15th & 18th,	„ 19th & 22nd,	494 copies (including 282 copies taken by Government).
6	*Almora Akhbár* ...	Almora ...	Hindi ...	Weekly ...	Sadá Nand ...	„ 17th ...	„ 19th ...	85 copies.
7	*Anjuman-i-Hind* ...	Lucknow ...	Urdu ...	„ ...	Kishan Lál ...	„ 15th ...	„ „ ...	123 „
8	*Bhárat Bandhu* ...	Aligarh ...	Hindi ...	„ ...	Mihir Chand ...	„ 14th ...	„ 17th ...	100 „
9	*Bhárat Sudashá Pravartak.*	Farukhabad...	„ ...	Monthly ...	Náráyan Dás ...	For August ...	„ 19th ...	350 „
10	*Budhi Prakásh* ...	Lucknow ...	„ ...	Bi-monthly...	Chandra Shekhar ...	Sep. 7th ...	„ 21st ...	... ...
11	*Charpás* ...	Moradabad ...	Urdu ...	Weekly ...	Kunj Bihári Lál ...	„ 14th ...	„ 18th ...	173 copies.
12	*Dabdaba-i-Qaisari* ...	Bareilly ...	„ ...	„ ...	Thákur Prasád ...	„ 15th ...	„ 17th ...	200 „
13	*Dabdaba-i-Sikandari,*	Rámpur ...	„ ...	„ ...	Muhammad Husain,	„ 17th ...	„ 19th ...	447 „
14	*Hindi Pradip* ...	Allahabad ...	Hindi ...	Monthly ...	Bálkrishn Bhatt ...	For September ...	„ 18th ...	220 „
15	*Hindustán* ...	Kálákankar...	„ ...	Daily ...	Gur Datt Sukla ...	Sep. 16th to 21st,	„ 17th to 22nd,	240 „
16	*Jaipur Gazette* ...	Jaipur ...	Hindi-Urdu...	Bi-weekly ...	Mahábír Prasád ...	„ 15th & 19th,	„ 19th & 22nd,	100 „

17	*Kanauj Punch* ...	Kanauj ...	Urdu ...	Bi-monthly ...	Bhaggu Khán ...	„ 15th ...	„ 17th ...	240 „
18	*Kanya Kubj Prakásh,*	Lucknow ...	Hindi ...	Monthly ...	Balbhadr Misr ...	For July & Ang.,	„ 20th ...	150 „
19	*Kárnámah* ...	„ ...	Urdu ...	Weekly ...	Muhammad Yáqúb...	Sep. 17th ...	„ 21st ...	250 „
20	*Káyasth Akhbár* ...	„ ...	„ ...	„ ...	Rudra Prasád ...	„ 16th ...	„ „ ...	700 „
21	*Khurshíd-i-Áfáq* ...	Pilibhít ...	„ ...	„ ...	Mazhar Ahsan Khán,	„ 14th ...	„ 17th ...	200 „
22	*Mashír-i-Qaisar* ...	Lucknow ...	„ ...	„ ...	Ghulám Muhammad,	„ 18th ...	„ 21st ...	150 „
23	*Matla-i-Núr* ...	Cawnpore ...	„ ...	„ ...	Durgá Prasád ...	„ 15th ...	„ 18th ...	48 „
24	*Mazáq-ka-Putla* ...	Rámpur ...	„ ...	„ ...	Haidar Alí Khán ...	„ 13th ...	„ 23rd ...	76 „
25	*Mihr-i-Nimroz* ...	Bijnor ...	„ ...	„ ...	Karímu-l-lah ...	„ 14th ...	„ 19th ...	300 „
26	*Mittra* ...	Benares ...	Hindi ...	„ ...	Mádho Ráo Gangá Dhar.	„ 16th ...	„ „ ...	325 „
27	*Naiyar-i-Asam* ...	Moradabad ...	Urdu ...	„ ...	Amjad Alí ...	„ 17th ...	„ 18th ...	175 „
28	*Najmu-l-Hind* ...	„ ...	„ ...	„ ...	Avtár Krishn ...	„ 15th ...	„ 23rd ...	250 „
29	*Nárad Mun* ...	Meerut ...	„ ...	„ ...	Rám Sarúp ...	„ 16th ...	„ 19th ...	115 „
30	*Nasim-i-Agra* ...	Agra ...	„ ...	„ ...	Jamná Dás Biswás...	„ 15th ...	„ 17th ...	620 „
31	*Nasim-i-Hind* ...	Fatehpur ...	„ ...	„ ...	Shiva Náráyan Lál...	„ „ ...	„ 20th ...	45 „
32	*Nasim-i-Jaunpur* ...	Jaunpur ...	„ ...	„ ...	Muhammad Isháq ...	„ 4th, 11th & 18th.	„ 18th & 21st,	50 „
33	*Nizámu-l-Mulk* ...	Moradabad ...	„ ...	„ ...	Fahímu-l-dín ...	„ 20th ...	„ 23rd ...	100 „
34	*Núru-l-Anwár* ...	Cawnpore ...	„ ...	„ ...	Abdu-l-Hamíd ...	„ 15th ...	„ 22nd ...	279 „
35	*Nyáya Sudhá* ...	Harda ...	Maráthi-English.	„ ...	Básudeva Bháskar ...	„ 19th ...	„ „ ...	418 „
36	*Oudh Akhbár* ...	Lucknow ...	Urdu ...	Daily ...	Sheo Prasád ...	„ 19th to 22nd,	„ 20th to 22nd,	690 copies (including 94 copies taken by Government).
37	*Prayág Samáchár* ...	Allahabad ...	Hindi ...	Weekly ...	Dewakí Nandan ...	„ 17th ...	„ 18th ...	400 copies.
38	*Rafiu-l-Akhbár* ...	Benares ...	Urdu ...	„ ...	Ghulám Husain ...	„ „ ...	„ 23rd ...	250 „
39	*Rahbar* ...	Moradabad ...	„ ...	„ ...	Partáb Kishun ...	„ 12th ...	„ 17th ...	75 „
40	*Rájputána Gazette* ...	Ajmere ...	Urdu-Hindi...	„ ...	Murád Alí ...	„ 17th ...	„ 22nd ...	491 „
41	*Rozinah* ...	Lucknow ...	Urdu ...	Daily ...	Tegh Bahádur ...	„ 18th & 20th,	„ 21st ...	250 „

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
42	*Sajjan Kirti Sudhákar,*	Udaipur ...	Hindi ...	Weekly ...	Banshi Dhar ...	Sep. 17th ...	Sep. 22nd ...	110 copies.
43	*Surúr-i-Qaisari* ...	Rámpur ...	Urdu ...	„ ...	Haidar Alí Khán ...	„ 13th ...	„ 23rd ...	76 „
44	*Tahzíb* ...	Moradabad ...	„ ...	„ ...	Muzaffar Alí Khán ...	„ 12th ...	„ „ ...	60 „
45	*Tátí-i-Hind* ...	Meerut ...	„ ...	„ ...	Sajjád Husain ...	„ 16th ...	„ 19th ...	325 „
46	*Upkárak* ...	Agra ...	„ ...	„ ...	Náráyan Prasád ...	„ „ ...	„ 22nd ...	250 „

LUCKNOW;
The 28th September, 1888.

PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

(634)

RECEIVED
2
INDIA OFFICE
22 OCT.

PRINTED AT THE N.-W. P. AND OUDH GOVERNMENT PRESS, ALLAHABAD.

[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Received up to 30th September, 1888.

CONTENTS.

POLITICAL.

	PAGE.
Reform of the Armies of Native Princes	635
Mr. Bradlaugh and the National Congress	635
National Congress meeting at Aligarh	636
National Congress meeting at Jhánsi	637
Tasaduq Rasul Khán, the taluqdar of Jahángírabad, and the National Congress	637

GENERAL ADMINISTRATION.

Comments on Lord Dufferin's administration...	637
Lord Dufferin	639
Prohibition of the medical examination of bodies of women in Bengal,	639
Public meeting held at Etáwah in honour of Kunwar Bhárat Singh's appointment as Officiating Magistrate and Collector of Etáwah ...	639
Alleged failure of justice in a cow-killing case, Cawnpore	639
Muharram and the Hindu festivals at Agra	640
Ditto ditto	642
Ditto ditto	644

PAGE.

Muharram and the Jalbihár in Sitapur 645
Muharram and the Jaljhulni Ekadashi at Jhánsi 645
Religious quarrels between Hindús and Musalmáns 645
Muharram riots at Najíbabad, Bijnor 646
Ditto ditto 647
Muharram at Khandwá 648

RAILWAY.

Water-carriers at railway-stations on the East Indian line ... 648

LOCAL AND MISCELLANEOUS.

Káyasth Conference, Allahabad 648
Túti-i-Hind and *Zarífu-l-Hind* newspapers of Meerut 649